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ADELAIDE ZAIRE,

OF GUADALOUPE;

(AN EMANCIPATED NEGRESS.)

BY

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OF QUEEN'S COLLEGE, CAMBRIDGE;

AUTHOR OF "CHRISTIAN RECORDS," &c. &c.

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## PREFACE.

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DURING several years past, the welfare of the Negro race has excited great interest in the public mind. This short Memoir of Adelaide Zaire, of Guadaloupe, may be regarded as a plain, unadorned monument to the memory of an emancipated slave who was one of that long-oppressed portion of mankind.

Whilst engaged in writing, I was induced to read and to reflect on many topics connected with the improvement of the condition of Negroes,—on their own continent,—on the continent of America, and in the West Indies. At first, I thought of inserting remarks, under different sections, in this Memoir of Adelaide Zaire; but have since deemed it preferable to throw them into the form of a pamphlet, entitled “Africa, and her Children.” If opulent friends of the degraded

Africans should be disposed to distribute copies of each of these small Works, especially that entitled “Africa, and her Children,” amongst different classes of persons, may they not very materially promote deep sympathy in their favour? May not that sympathy impel persons of the higher classes to render generous aid to Christian Missionary Societies? May not worthy young persons of the middle classes be induced to become teachers amongst the Negroes, and advance civilization in connexion with christianity?

This humble narrative of Adelaide Zaire, if put into their hands, will be read, perhaps, with profit and pleasure, by sick persons, by servants, and,—if given as a reward-book,—by children in Sunday-schools. It is now committed to the press, in dependance upon the Divine blessing; and in the hope that many readers will endeavour, like Adelaide Zaire, to adorn the christian faith by christian practice.

# ADELAIDE ZAIRE,

## OF GUADALOUPE.

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### SECTION I.

THE ISLAND OF GUADALOUPE DESCRIBED—ITS HISTORY—ADELAIDE ZAIRE BORN A SLAVE IN THAT ISLAND—EMANCIPATED AT PHILADELPHIA.

GUADALOUPE, one of the Caribbee islands in the West Indies, was discovered by Columbus on the 4th November 1493, and named Guadaloupe on account of the resemblance of its mountains to those of the same name in Spain. This island is forty-five miles in length by thirty-eight in breadth, and is divided into two parts by a strait crossed by a ferry-boat, but not deep enough for vessels. The mountains are high, the plains beautiful and fertile. One of the mountains is of

volcanic origin, and called the Mountain of Sulphur; and there are hot-springs in the neighbourhood. When discovered by Columbus, it was inhabited, as were several of the smaller West India islands, by the Caribs, or Charaibs, a warlike race of cannibals. Columbus saw the remains of human bodies in several cottages, and released some prisoners whom the Caribs had brought from Porto Rico. The inhabitants of Cuba, Hayti, Jamaica, Porto Rico, and Trinidad, were Arrowawks, a milder race of men, and often exposed to invasion from the ferocious Caribs. In the year 1635, French colonists, sent by the merchants of Dieppe, took possession of Guadaloupe, under two leaders, M. d'Olive, and M. du Plessis. The colonists were chiefly Protestants, about four hundred in number, but there were Dominican Monks sent to accompany them. They were greatly reduced in numbers by famine. M. du Plessis died; and M. d'Olive having massacred the Caribs, revenge induced others of the

same tribe to come from other islands and attack the French colonists. The colony had nearly sunk under the effects of war, hurricanes, and famine, when the King of France's Government, in 1674, undertook the management, and raised the island to a very high degree of prosperity, especially in the abundant produce of the sugar cane. The chief town is named Basseterre.

An island of such value as Guadaloupe became naturally an object of attention in the successive wars between England and France. It was taken by the British troops in 1759, in 1794, and in 1810; but it was restored to its ancient proprietors, the French, from time to time, whenever a peace was concluded.

The humble subject of this brief Memoir, Adelaide Zaire, was a native of Guadaloupe. She was born, probably in the year 1770, in the parish of Cabesterre, where her father and mother were Negro slaves; the father a house-carpenter, and her mother also a domestic, in

an opulent French family. Zaire, their daughter, was baptized, according to the rites of the Church of Rome, on the same day as the young lady the daughter of their master and mistress, the latter being one year older than Zaire. She was considered as the female slave of this young lady—who was afterwards M<sup>me</sup> du Buc. She accompanied her, when, in the expectation of civil discord in the island, that lady was sent to Philadelphia. In that city Zaire obtained her freedom; it being the particular wish of the uncle of that lady, who had stood sponsor to both the young mistress and Zaire her slave, when brought as infants to the font. Amongst Adelaide Zaire's papers, I found the following document relative to her emancipation:—

THIS INDENTURE Witnesseth, That ZAYRE, a Negro wench, aged about twenty-three years, who was a slave to Mons. Du Buc de Marentille of the City of Philadelphia, and by him emancipated from slavery the day preceeding the date hereof, in consideration of her

said emancipation as for other good causes, she, the said Zayre, hath bound and put herself, and by these presents doth bind and put herself servant to the said Mons. Du Buc de Marentille to serve him, his executors and assigns, from the day of the date hereof, for and during the full term of one year and four months from thence next ensuing. During all which term, the said servant, her said master, executors or assigns, faithfully shall serve, and that honestly and obediently in all things, as a good and dutiful servant ought to do. And the said Mons. Du Buc de Marentille, his executors and assigns, during the same term shall find and provide for the said Zayre sufficient meat, drink, clothing, washing, and lodging during the said term. And for the true performance hereof, both the said parties bind themselves firmly unto each other by these presents. In Witness whereof, they have hereunto interchangeably set their hands and seals. Dated the 17th day of January, Annoque Domini 1793.

DU BUC MARENTILLE.

City of Philadelphia,

Done before

MATTHEW CLARKSON, Mayor.

From the remarks that she made occasionally, when speaking of her early life, it is evident that Zaire had been a very faithful attendant on her young mistress. That lady had given her a pair of large gold ear-rings, in token of her gratitude, for her patient attention at a time when the lady herself had been afflicted with an illness accompanied, for a time, by very alarming symptoms.

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## SECTION II.

ADELAIDE ZAIRE REMOVES TO HALIFAX, NOVA SCOTIA—IS MARRIED TO HIPPOLITE CELESTIN—IN THE DUKE OF KENT'S HOUSEHOLD—LEAVES HALIFAX FOR ENGLAND—AT GIBRALTAR—RETURNS TO ENGLAND.

WHEN tranquillity was restored, Adelaide Zaire's mistress, M<sup>me</sup> du Buc, returned to Guadaloupe; but Adelaide went from Philadelphia to Halifax in Nova Scotia. I presume that she was advised or induced to go there, in consequence

of Guadaloupe, which was taken in 1794, being then subject to the British Crown. It seemed prudent, on that account, to seek service amongst the English. Probably also she might have heard that Hippolite Celestin, a native of Guadaloupe, to whom she was afterwards married, was, in the year 1794, in His Royal Highness the Duke of Kent's service at Halifax. There are three or four documents amongst Adelaide's papers which afford some information respecting this her future husband ; I will therefore insert them in this place.

The first is M. Guzamman's declaration, that he sold Celestin, a Mulatto, then aged sixteen years, a good cook, to M. Climaine le Vannier for 2640 francs. It is dated from the parish of Dehaye, (Deshaix) the 9th of February 1784.

The second certificate, signed by M. Climaine le Vannier, attests, that in consideration of having received the same sum, he allows Celestin to have his freedom registered.

The permission given to Celestin to get his liberty registered is added in a document, dated Basseterre, the 12th of April 1784, introduced after and appended to the two former certificates.

The following are exact copies of the originals:—

JE declare avoir vendu et livré, à Monsieur Climaine le Vannier, le mulatre nommé Celestin, bon Cuisinier, agé de seize ans, Creol de la Guadeloupe, moyenant la somme de deux mille six cent quarante livres qu'il m'a payé comptant et dont je le tiens quitte. De haye le 9<sup>e</sup> Fevrier 1784.

GUZAMMAN.

Moy soussigné certifie avoir cédé la presente vente au dit mulatre mon esclave, moyenant la même somme que j'ai reçu. Sauf à lui de faire Enregistrer sa liberté ce jour. Basse terre le 4 Avril 1784.

CL<sup>NE</sup> LE VANNIER.

Permis d'enregistrer. Basse Terre le 12 Avril 1784.

Pour M. DAMAS,  
CAZENEUVE.

At a distance from their native island; free from slavery, but engaged in service; Hippolite Celestin and Adelaide Zaire formed a mutual attachment; and, before their marriage, His Royal Highness the Duke of Kent gave Hippolite the following testimonial of approbation:—

THESE are to certify that the bearer hereof, HIPPOLITE CELESTIN VANNIER, a Mulatto man; native of the parish of Deshaix in the island of Guadaloupe, who has been for the last four years and still is one of my servants, has my full permission to marry ADELAIDE ZAIRE, a black woman, native of the parish of Cabesterre in the island of Guadaloupe, now living as servant maid with Captain Daniel Lyman of the Royal Invalids, in this garrison, provided there is no lawful impediment. Given under my hand and seal, at Head Quarters, Halifax, this 19th day of April 1798.

EDWARD,

Lieutenant-General, and commanding  
His Majesty's Forces in the province  
of Nova Scotia and its Dependencies.

Equally honourable is the testimonial given, shortly after her marriage, to the

character of Adelaide Zaire by Captain Lyman of the Royal Invalids. In his certificate some trifling inaccuracies occur in reference to names, but it is a strong attestation to the excellence of her character :—

THIS is to certify that the bearer, ZAYRE MARIA, the wife of CELESTIN POLET, lived in my service upwards of two years; she is without exception one of the best servants I ever knew; for honesty, sobriety, and fidelity she is not to be surpassed; and she possesses every ability and good quality to recommend her in her station of life.

DANIEL LYMAN.

*Halifax, July 7th, 1798.*

Hippolite Celestin and his wife remained subsequently in the service of His Royal Highness the Duke of Kent, the former as cook, the latter as laundress. They accompanied his Royal Highness to England, and afterwards to Gibraltar. When the Duke quitted Gibraltar, Hippolite Celestin, being dangerously ill in a fever, was obliged to remain

behind with his wife. He had some small transactions in the way of trade at that place with M. Antonio Repetto. It appears, however, that he was not happy at that place after the Duke's departure; and, in consequence, M<sup>r</sup> Parker, His Royal Highness's Under-Secretary, wrote from Kensington Palace in 1809, to Hippolite Celestin at Gibraltar, informing him that General Campbell, the commander-in-chief at Gibraltar, had been requested to procure a free passage for him and his wife, in one of His Majesty's store ships returning to England from the Mediterranean. During the voyage the unhappy man, in whom symptoms of incipient insanity had been for some time observed, either fell, or threw himself overboard, and was drowned.

## SECTION III.

ADELAIDE CELESTIN RETURNS TO KENSINGTON—  
HER IMPRUDENT SECOND MARRIAGE—CONSEQUENT  
LOSSES—RESIDES IN WESTMINSTER—  
ATTENDS BROADWAY CHURCH—BECOMES A RELIGIOUS  
WOMAN—EXHIBITS THE FRUITS OF  
TRUE RELIGION.

AFTER the affecting occurrence of Hippolite Celestin's death, Adelaide, his widow, on her arrival in England, resumed her duties as laundress at Kensington Palace, which she did not quit till the year 1816. Her imprudent wish to marry a man in whom she weakly confided, but whom others deemed totally unworthy of confidence, was the cause of her leaving; as the following document among her papers, signed by the Duke of Kent, will explain:—

THESE are to certify, that ZAIRE CELESTIN, a woman of colour, has acted as my laundress for many years, between 1795 and the present

time, and that I have always found her extremely honest and attentive, and considered her particularly clever in her line, and that she has only now quitted my service in consequence of marrying a man whom I did not approve of having as an inmate in my house. Given under my hand and seal, at Kensington Palace, this 17th August 1816.

EDWARD.

In this affair of her second marriage, Adelaide must have been inconsiderate, self-willed, and obstinate. She gave up real and solid comforts, as a servant in a palace, in the groundless expectation of other advantages. As soon as the marriage took place, at St. George's, Hanover Square, she immediately reaped the fruits of her imprudence. Very few words need be added upon a subject, which is itself, without any comment, a lesson of instruction. It may suffice to say, that the man to whom she gave her hand became the destroyer of the little property she had acquired. For a short time he visited her by day in James Street, Westminster, where she then lived.

He first took the money she possessed ; and afterwards her furniture ; which he put up to sale at Robins's Rooms, Piazza, Covent Garden. Thus comparatively destitute, she was left to regret her indiscretion, for she heard no more of the man who was so entirely undeserving of regard.

Adelaide (whose name of Celestin must be henceforward omitted) was now compelled to depend upon her own industry ; and for about eighteen years, namely, from 1816 to 1834, she maintained herself chiefly by her own exertions as a laundress. It appears, however, that she found some difficulty in doing so ; for His Royal Highness the Duke of Kent having died in 1821, leaving a widow, and the illustrious infant who has since ascended the throne of this Realm, Adelaide, as I find by letters received from Kensington Palace, made application to the Duchess of Kent in 1821, 1823, 1826, and 1828. The intervals between these several years seem to imply that she was not importunate in soliciting favours, but that she found herself

occasionally in great need of assistance, partly in consequence of severe illness. From the year 1828, Her Royal Highness was pleased to order that £1. should be paid to her every quarter in aid of her rent.

In the midst of the trials and afflictions with which Adelaide was surrounded, about the year 1821, a desire came into her mind to attend at Broadway church, Westminster, near which she lived. The discourse she heard from the clergyman, the Reverend Mr. Mutter, was so suitable to the state of her mind, and was so deeply impressed upon her heart, that she was induced to attend Divine worship at that church constantly from that time, advancing in christian knowledge and piety. Adelaide often referred with gratitude to the period when she thus found comfort in God's holy Word, and in his house of prayer, in her desolate condition. The grace of God's holy Spirit alone could have given this new bias to her mind, when she became a spiritual worshipper,

an attentive hearer, a devout reader, and in all respects an obedient christian. Though in a very humble sphere of life, there were many virtues conspicuous, from that time forward, in this poor black woman, which gained her the friendship of a few persons, and the confidence and regard of her neighbours, for several successive years. It may be well to mention in this place some of those fruits of true religion which appeared in her conduct. They were prominent and permanent: remarked by many persons who knew her from the year 1821; and my own observation during the last three years and a half of her life fully confirmed the statements of others.

She lived in a city and in a parish where thousands habitually neglect Divine worship; and where numerous shops are open, and frequented on the Sunday morning. With very compassionate feelings towards her fellow-creatures, she mourned on account of the abounding impiety, and mentioned sometimes to a friend

how painfully suitable was the expression of a clergyman (the Rev. Mr. M.), who, with reference to our Saviour's pathetic apostrophe to Jerusalem, sometimes exclaimed, "O Westminster, Westminster!" She added, that the Lord's Day was better observed even by her former master's slaves at Guadaloupe than by many of the inhabitants of that city.

Adelaide, who was industrious on other days, was remarkable for esteeming the Lord's Day, the Christian Sabbath, "a delight, holy, and honourable;" she welcomed it with joy, and engaged in its duties with pleasure. Two instances of her regard for the Sabbath may be mentioned because they afford a salutary lesson to others. When maintaining herself as a laundress, she was careful, from the time that she became a pious christian, to get all clothes ready by Saturday, and to take them home to the respective owners. She did not delay her work in the week—sit up late on Saturday night, and take the baskets of clothes home on

Sunday morning, as too many engaged in that line of business do. And as she did not like to work herself, she did not wish others to work for her. She enjoyed the Sabbath, and wished that others should enjoy it. For this reason she sent her Sunday's dinner to be baked on the Saturday; and on the Sunday, after church service, she put it on the hearth to be warmed.—If other persons were to adopt a similar plan, several thousands of journeymen bakers would be able, like other persons, to attend a place of worship.

When attending Divine service, Adelaide took care to be at church before the service began; and was very neatly dressed. She was a constant communicant at the Lord's table: and her great attention to the sermons she heard was proved by the remarks she often made privately, and with much warmth of feeling, to different friends. During thirteen years, she had not been once absent from church on the Lord's Day.

## SECTION IV.

ADELAIDE DANGEROUSLY ILL—THE AUTHOR CALLED TO VISIT HER—LEARNS THE EVENTS OF HER LIFE—HER HUMILITY AND RESIGNATION.

I HAVE now arrived at the period when I first became acquainted with the subject of this Memoir.

On the 26th of October 1834, when officiating at Broadway church, Westminster, a note was brought to me which requested that the prayers of the congregation might be offered for a sick person. When the morning service was over, I called to see her, and found that she was a person of colour. She spoke devoutly of the Redeemer, as the Shepherd of his Flock, and referred to the passage, "Other sheep I have, which are not of this fold: them also I must

bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd."\*

Finding that she had a French New Testament which she had been accustomed to peruse, I read the 5th chapter of St. Paul's Epistle to the Romans, which so strikingly portrays the effects of Adam's transgression in the miseries endured by his children, and which so beautifully contrasts the benefits purchased by the second Adam, the meritorious Redeemer, in the following language:—

“For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by

\* This passage, I remember having read, afforded great consolation, when he was dying, to a distinguished friend of Luther, George Prince of Anhalt, a christian bishop of the Reformed Church.

his blood, we shall be saved from wrath through him. . . . If by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. Therefore as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."

After conversation in English, I left her. When I next called, on the 28th October, I read, at her own request, our Saviour's sublime intercessory prayer for his disciples, recorded in the seventeenth chapter of St. John's Gospel, in which

such important petitions as the following occur:—

“ And now, O Father, glorify thou me with thine ownself with the glory which I had with thee, before the world was. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word... And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we *are*... I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth.”

That such petitions were not applicable to the Apostles only, but to all our

Saviour's disciples, is clearly expressed in the words that follow :—

“ Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.”

She said that she had taken great delight in reading her New Testament, and that after returning from church she used to read till the candle was burnt out. She afterwards stated various particulars respecting her eventful life, from the time that she was born a slave in the island of Guadaloupe till she resided in the palace of Kensington in the household of his late Royal Highness the Duke of Kent.

When I visited her on the 31st, I thought it might be desirable to read some highly-consolatory part of the New Testament, as she, once a slave in the literal sense of the word, and a slave also to this

present evil world, now partook of the grace and liberty of the Gospel, and was a truly penitent christian sufferer. I read, accordingly, the following amongst other verses of the 8th chapter of the Epistle to the Romans:—

“For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and jointheirs with Christ; if so be that we suffer with *him*, that we may be also glorified together. For I reckon that the sufferings of this present time *are* not worthy *to be compared* with the glory which shall be revealed in us... And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose... What shall we then say to these things? If God *be* for us, who *can be* against us? He that spared not his own Son;

but delivered him up for us all, how shall he not with him also freely give us all things?"

She told me that the physician who attended her from the Dispensary had kindly urged her not to be low-spirited. "But," she remarked to me, "my spirits are not low." Her voice, however, indicated that she was in a very weak state. I then read that hymn which is interwoven with the evening service of the Church of England; adopted, I conceive, because its substance renders it fit for general use, though uttered by the Virgin Mary, under inspiration, on a particular occasion. One reason for selecting it was, that this poor woman, in her suffering condition, could, I had no doubt, gratefully adopt such words as these:—

"My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For he hath regarded the low estate of his handmaiden...For he that is mighty hath done to me great things: and holy is his name."

Adelaide appeared refreshed and animated by the passage read, and the remarks made. She told me that when suffering much pain in the morning, she had also possessed much inward joy and consolation. That her religious joy was of a genuine nature could not be doubted, because she seemed in a very resigned and humble state of mind—wishing to live, or die, according as the will of God might be; and content—if necessity should at length require this—to be an inmate of the workhouse.

I took a brief note of another visit to her during this illness, at a time when she was gradually recovering. The conversation that took place appears to have been in French, for I find, by my notes, that she made some observations on our Saviour's love—"sa charité"—in dying for us.

The comments and conversations, from time to time, I cannot recollect; but I have inserted large extracts of the chapters selected; with the hope that this

Section, as well as future Sections respecting her last illness, may afford instruction and consolation, if read by, or read to, persons confined to a sick-chamber.

Having now the prospect of recovery from this sickness, she expressed her earnest desire to attend church, and spoke of the great delight she had often felt there in past times. It was, indeed, a devout wish; and similar to that uttered by the pious monarch, Hezekiah,—who, when assured by the prophet that his life would be spared, and his years prolonged, instead of rejoicing in the thought that he would be again surrounded by the splendour of a court, and respectfully accosted by his dependents, turned his mind, as if by a sacred instinct, towards the Temple and the Mercy-seat.—“For Isaiah had said, Let them take a lump of figs, and lay *it* for a plaister upon the boil, and he shall recover. Hezekiah also had said, What *is* the sign that I shall go up to the house of the Lord.”

## SECTION V.

ADELAIDE OBTAINS AN ALLOWANCE OF SIX POUNDS  
QUARTERLY, ON ACCOUNT OF PAST SERVICE,  
AND PRESENT GOOD CONDUCT.

WHEN I began to reflect on the past services, the solid worth, and the urgent wants of Adelaide, I thought that there might be a kind consideration of her circumstances in a very high quarter, if a proper representation were made. I ventured, therefore, to communicate upon the subject with two dignitaries distinguished for christian benevolence, the Reverend H. Raikes, Chancellor of the diocese of Chester, and the Reverend Dr. Davys, Dean of Chester (now Bishop of Peterborough).

The substance of my communications, in November 1834, was to this effect:

“ Adelaide, a Negress, and a native of Guadaloupe, has been during the last

thirteen years, a regular attendant at Broadway church, to which this poor stranger of the African race is an ornament by her piety, humility, and truly-christian deportment. It has been a source of great satisfaction to me to visit her in her sick-chamber, when she rather expected death than recovery, and to find how much christian knowledge she has acquired from attending Divine service and hearing sermons in English, and from reading diligently her New Testament in French; which ability to *read* in her native language, French, she obtained when in the Duke of Kent's service. Her Royal Highness the Duchess of Kent has been so kind as to allow this superannuated servant the sum of £4. per annum, for the purpose of defraying the expense of lodging; and the industrious woman, when in health, took articles to wash into her room to gain her livelihood; but as all expectation of being able to do so in future must now be relinquished, she told me one day that she intended to apply, after

the Christmas quarter, for admission into the workhouse at Westminster,—imagining that she has a right to apply—but I rather suppose that Kensington is the only place where she can claim support. It occurred to me, however, on hearing her intention expressed, that probably princesses so distinguished for benevolence as Her Royal Highness the Duchess of Kent and Her Royal Highness the Princess Victoria, might be desirous, rather than permit her to go to the workhouse, to allow a sufficient sum to maintain, in her humble station and with her few wants, this poor stranger in our land.”

Through the kindness of the Dean of Chester, I was directed to the proper channel; and having explained the subject fully to Sir John Conroy, I had the pleasure of being informed that the Duchess of Kent had read the statement relative to Adelaide with the “*sincerest interest* ;” and was glad that her attention had been drawn to the case; and that “Her Royal Highness was all anxiety to

smooth the path of the poor woman's last days." It seemed to be ascertained that the wants of Adelaide would be adequately supplied by a sum somewhere between £5. 5s. and £6. per quarter. This I accordingly stated. The reply to my communication was such as to call forth very grateful feelings in the poor woman's mind for a new and unexpected instance of generosity on the part of her illustrious benefactress. It was to this effect:—"That it was a source of the greatest satisfaction to Her Royal Highness to be able to take care of Adelaide, as her conduct had shewn her to be so deserving, and her service in His late Royal Highness the Duke of Kent's family naturally gave her a strong claim on the Duchess's feelings; and that the Duchess readily adopted the suggestion submitted in the letter; and had fixed upon the larger sum named, £6. per quarter." It was added, in reference to the illustrious Princess who has since succeeded to the Crown of these Realms, "This case has been

read with equal interest by the Princess Victoria."

I never gave the least intimation to Adelaide that I had made application on her behalf, until I had received the pleasing assurance that the application had been successful. When, on the 29th December, I had the happiness to announce to her that I was permitted to receive the sum of £6. every quarter, to supply her wants from time to time, she asked me what suitable portion of the Holy Scriptures she should read that night. I pointed out the 103rd Psalm;—for how peculiarly suitable to one just restored from illness, and favoured with an unexpected grant to supply her necessities, is the grateful language of the Psalmist:—

"Bless the Lord, O my soul, and all that is within me, *bless* his holy name. Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases: who redeemeth thy life from

destruction; who crowneth thee with lovingkindness and tender mercies: who satisfieth thy mouth with good *things*; so *that* thy youth is renewed like the eagle's. The Lord *is* merciful and gracious, slow to anger, and plenteous in mercy. He hath not dealt with us after our sins; nor rewarded us according to our iniquities. Like as a father pitieth *his* children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we *are* dust."

The expression of her gratitude, however, was not delayed till the time of her devotions at night; almost as soon as the grant was mentioned to her, she had kneeled down to offer up our united prayers for the temporal and eternal welfare of her illustrious benefactresses.

Being thus relieved from the pressure of want, she gave two tickets for coals, at Christmas, which had been offered to her and accepted, to two widows more destitute than herself: but she thought it better to continue to receive the allowance

of one shilling per week from the work-house till the end of the quarter (but no longer), on account of the expenses incurred during her illness, when unable to work; especially as she knew that her receiving the allowance would not diminish the relief given to other persons.

It was indeed a great source of pleasure to Adelaide, that she was now in circumstances not to receive but to give a little on charitable occasions; but, on hearing of the Duchess of Kent's kindness, she said, in a very cheerful manner, she hoped that she should not be found like the young man in the Gospel, who would not be a follower of Christ because he had great riches.

## SECTION VI.

ADELAIDE'S ATTACHMENT TO THE HOLY SCRIPTURES—SHE OBTAINS A FRENCH BIBLE—HER PIETY AND GRATEFUL GENEROSITY.

ONE of Adelaide's most delightful employments was to read the Holy Scriptures when not engaged in work; by which means she acquired much religious knowledge, and found the ways of wisdom paths of pleasantness and of peace. If she was at all instructed to read when a slave at Guadaloupe, she could have made but little progress. The probability is that she had only learnt to repeat the usual Roman Catholic forms of prayer. It was when residing at Kensington as laundress that she learnt to read. She afterwards, when at Westminster, received the present of a New Testament from the Reverend Mr. Mutter, and

read,—it may be said studied,—with great care and attention,

St. Matthew's Gospel, chapters i. ii. iii. iv. v. vi. vii. viii. ix. x. xi. xii. xiii. xxvii. xxviii.

St. Mark's Gospel, chapters i. ii. ix.

St. Luke's Gospel, chapters i. ii. xi. xii. xiii. xiv. xv. xxiv.

St. John's Gospel, throughout, and diligently.

The Epistle to the Romans, chapters iii. iv. v. vi. vii. viii. ix. x.

The Second Epistle to the Corinthians, chapters v. vi.

The Epistle to the Hebrews, chapters xi. xii.

So highly did she value her New Testament that she said to me one day, in allusion to it, that it was her “*compagnon de voyage*”—her travelling companion on her journey through this world to that above. Her Testament was printed in such small type, that I considered it very desirable she should have another. Besides, so diligent and devout a reader was

well entitled to the privilege of a fuller acquaintance with the Word of God. I therefore thought I might apply to the British and Foreign Bible Society for the gift of a Bible. I did so; at the same time stating, in a short letter, a few circumstances of the history and character of the poor woman for whom the application was made. The request was cheerfully granted; and Adelaide was put in possession of a Bible for her instruction and consolation.

Many months had not elapsed from the time she received this present, before a resolution was adopted by that Society to furnish thousands of copies of the New Testament to the Negro population scattered through the West Indies, to reward those able to read, and to stimulate others to learn; and thus, at the time they became emancipated from slavery, to impart to them the means of becoming acquainted with the nature of an unspeakably greater deliverance;—a spiritual deliverance; an emancipation from the

bondage of sin and Satan ; a redemption—obtained, not by corruptible things as silver and gold, but by the precious blood of Christ the beloved Son of God.

I felt very desirous that Adelaide should render some slender aid to so noble and christian an enterprise on behalf of the Negro race, and that she should give proofs of her genuine piety and benevolence by self-denial. I therefore stated the intention of the Society, and asked her if she would wish to contribute by re-paying the amount of her Bible. She very gladly acceded ; and I wrote therefore a letter, of which the following is an extract :—

*Extract of a Letter to the Secretary of the  
British and Foreign Bible Society.*

24th July 1835.

The Committee of the British and Foreign Bible Society were so kind, a few months ago, as to present a French Bible to Adelaide, a native of Guadaloupe, and once a domestic slave in that island. She requests me to return her thanks for the French Bible, and at

the same time to re-pay the full value, twelve shillings; for, having been told that the Society is occupied in supplying the Negro population with New Testaments, she is desirous, by this re-payment, that as many copies of the New Testament as it will purchase may be added to those sent or about to be sent to the West Indies. It is by debarring herself of a few comforts, and by exercising economy and industry, that she is able to make this small offering out of the income which, by God's providential goodness, she enjoys.

This letter was inserted in an appendix to the Society's Report; but the good woman never knew that her grateful generosity had been published to the world.

The sum thus returned by Adelaide amounted to one-tenth part of her quarter's income. If persons of wealth were as readily disposed to evince their gratitude for religious privileges, and their compassion towards the ignorant, how great an addition would be made to the funds of societies, for building churches, promoting the progress of the Gospel abroad, and encouraging the education of

children in this kingdom, and in all the various colonies of the empire! May persons, whom Divine Providence has favoured with riches, take this lesson and lay it to heart!

Being now in possession of a Bible, with large type, Adelaide became a very diligent reader, when time could be spared from the work of the day. She worked and read daily; neither neglecting work that she might read the Bible, nor omitting to read the Bible on account of work. She had often heard in sermons respecting remarkable persons and events mentioned in the Old Testament; she had now the means of reading about them herself. I pointed out, from time to time, at her own earnest desire, the chapters that she would find most instructive; and every Friday or Saturday, when I called to pay her part of her pension, mentioned one or more of the chapters which would be read on the following Sunday at church, that by perusing the same in French she might more fully

understand the meaning when read during Divine service. For the same reason she often read the Epistle or Gospel for the next Sunday, in the French translation of the Church of England Book of Common Prayer.

She had also the advantage of knowing a member of the congregation\* who used, in the kindest manner, to sit with her after the Sunday evening service, to converse on religious subjects, and read to her portions of the Holy Scriptures; especially in connexion with the sermons they had heard. The practice was very favourable to her advancement in christian knowledge; and it cemented a friendship founded on christian principle, which lessened the tediousness of the journey through this wilderness towards that land of promise where every believer will possess a lot and inheritance, and where the Sabbath rest will have no end.

\* Miss Margaret Forster, who intends to proceed shortly to Ceylon, to promote the christian education of females among the Cingalese.

I find that the Books of the Holy Scriptures which, from private choice, or at my recommendation, she read most constantly during the last three years of her life, when she possessed a Bible, were these:—

1. The Book of Genesis throughout, generally; especially the chapters relative to the Creation, the Fall, the Deluge, the history of Joseph and other patriarchs. In her course of reading, she compared

Gen. i. with Psalm viii. Heb. i.  
St. John i. 1—5.

ii. with Rom. v. 1 Cor. xv.

vii. with 1 Pet. iii. 2 Pet. iii.

xii. with Rom. iv. Gal. iii.

2. The Book of Psalms. She sometimes read Psalm lxxxiv. as suitable for the morning, and Psalm xxiii. as appropriate for the evening of the Lord's Day.

3. The Book of Isaiah, especially chapters liii. and lxi. with marked attention.

4. St. Matthew's Gospel.

5. St. John's Gospel, carefully, throughout.

6. St. Paul's Epistle to the Romans, from the first to the end of the eighth chapter.

The devout perusal of the Holy Scriptures had, by the Holy Spirit's influence, been very beneficial. Adelaide understood and remembered much that she had read. When Miss Forster read to her, when sick, the 23rd and 42nd Psalms in English, Adelaide repeated them in French. During her last illness, I was sitting on the 6th of May by her bedside, and had read the account of our Saviour's agony, in St. Luke's Gospel. When I closed the Bible, Adelaide stretched out her arm, put her hand on the cover of the holy Book, and said in a humble tone of voice—"How often have I rejoiced in reading this Bible!" She repeated the words—"How often have I rejoiced in reading this Bible!" and she kept her hand upon the Book and seemed reluctant to remove it.

## SECTION VII.

ADELAIDE'S LAST ILLNESS—HER EXEMPLARY  
PATIENCE.

DURING the month of April 1838, Adelaide complained so much of a pain she suffered, in the chest, that it was deemed proper to seek medical aid from the Charles Street Dispensary, Westminster, and an order was obtained from a lady who was a subscriber. Notwithstanding the very kind attentions of a physician who called to see her occasionally, her weakness increased, and medicines afforded but slight temporary relief. After lingering in this state for many weeks, confined to her bed, attended by day and night, she became so ill that on Saturday, the 19th of May, Miss Margaret Forster, who had long esteemed Adelaide for her unfeigned piety, resolved to remain with her till the

hour of her dissolution, which took place on Friday, the 25th of the same month.

During the last seven days of her mortal career, Adelaide was unable to take any food except barley-water; but she was evidently much employed in private devotion. Her eyes were usually half shut when she was not asleep; and, her strength being much exhausted, she very seldom spoke to any persons,—even to those for whom she had much regard. A slight degree of impatience had been sometimes noticed in an earlier stage of her illness, but now, as her sufferings increased, her patience increased also. She had communicated to Miss Margaret Forster, some time before, all her wishes with regard to the distribution of the different articles she possessed; her thoughts were now almost wholly fixed upon eternity and its concerns;—but with calm composure of mind. She was happy to hear, from time to time, what was either said or read respecting the Saviour in whom she trusted; and many important passages

were mentioned or read during this last week of her life.

In these pages I can only advert to a few of those which I selected as appropriate during that affecting season. One of those was the fifty-third chapter of the prophet Isaiah. She had often perused that surprising prophecy of the sufferings which the Lord Jesus would undergo. She, like other christian believers, had followed her adorable Saviour, at humble distance, in the consecrated path of suffering. As her own departure was now at hand, it was peculiarly needful that she should continue “looking unto Jesus the author and finisher of our faith, who, for the joy that was set before him, endured the cross.” With deep interest, therefore, did she listen, when I read from her much-valued French Bible, the verses she had so often perused:—

“He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were *our* faces from him; he was despised, and we esteemed

him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed."

Adelaide practically understood these expressions, for she had mourned on account of her sins, and she relied for pardon on Christ's atoning blood. She knew also that her Redeemer was set before us as an example of patience, when she heard the words,—

"He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth."

Both aged and young christians, and even children, take great delight in our Saviour's representation of his care of his people, under the emblem of a Shepherd who watches over his flock. During one of the last days of Adelaide's illness, I

read, therefore, from the tenth chapter of St. John's Gospel—for I knew that the subject deeply interested her:—

“ I am the good shepherd: the good shepherd giveth his life for the sheep. I am the good shepherd, and know my *sheep*, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd. Therefore doth my Father love me, because I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.”

Having thus described his voluntary oblation of himself, our Lord adds, respecting the safety of his true followers:—

“ My sheep hear my voice, and I know them, and they follow me: and I give unto

them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand."

At an earlier period of the world, and even before our Lord's incarnation, the divinely-inspired Psalmist could derive comfort from a similar view of Jehovah's character, and he used language which dying christians now often find peculiarly suitable. I continued the subject, therefore, by reciting the twenty-third Psalm:—

"The Lord *is* my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou *art* with me; thy rod and thy staff they comfort me."

The expectation of her speedy dissolution created, apparently, no terror in Adelaide's mind; and, relying on the faithful Redeemer and Shepherd of her soul, she

could adopt the words as expressive of her own feelings.

It was, I think, upon this occasion that I cited, in conversation with her, a verse from St. John's First Epistle:—

“We have an Advocate with the Father, Jesus Christ the righteous, and He is the propitiation for our sins.”

She was then so weak that she seldom spoke; but Miss Forster, who was present, observed that she immediately pointed to her heart, intending, we supposed, to express by that silent but significant action, “He is also my Advocate with the Father . . . He is the propitiation for my sins.”

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## SECTION VIII.

### ADELAIDE'S LAST ILLNESS (CONTINUED).

ON Sunday, the 20th of May, Adelaide expressed her wish to partake of the Holy Communion. Some persons, it may be feared, do so, after neglecting this and

other means of grace during the time of health. They expect to obtain peace with God by some acknowledgment of their sinfulness, accompanied by a vague profession of faith, and the reception of the sacred elements of bread and wine in their sick-chamber. Adelaide had been, for many years, a devout communicant in the public congregation. She fully agreed with a christian friend who observed that this Holy Sacrament is not a passport to heaven. Her repentance was deep, her faith unfeigned; her conduct had long proved that she was not a dissembler, nor self-deceived in religion; and she now wished to derive refreshment and strength for the last conflict. Early in the week, the Reverend Mr. Page, Curate of St. Margaret's, Westminster, administered the Sacrament of the Lord's Supper to the dying woman and others present.

Judging, from her increasing weakness, that little time would elapse before she would depart to a better world, I selected, on Wednesday, the 23rd, the seventh

chapter of the Revelation of St. John, which not only unfolds the happiness of glorified believers in Heaven, but describes them as collected from various kindreds of the earth, forming an innumerable company, who differed in colour and in language whilst pilgrims below, but now unite in the same grateful strain of gratitude. Omitting the first part of the chapter, I read the following passage:—

“After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands ; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.”

The succeeding portion of the chapter, which seems primarily to refer to those who had been martyrs during the earlier ages of christianity, is also peculiarly calculated to support and fortify the minds of all suffering disciples whom sickness

may have detained from the earthly temple or house of prayer, and who are oppressed by feverish heat and thirst during sickness. I continued to read :—

“ And one of the elders answered, saying unto me, What are these which are arrayed in white robes ? and whence came they ? And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple ; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more ; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters : and God shall wipe away all tears from their eyes.”

In the prayer which I afterwards offered up with this dying christian and another

friend in the room, I thought it would be suitable to pray, in conformity with the words in the chapter, for the inhabitants of different parts of the world, and amongst others for the African race, one of whom, brought from a distant island, then lay on the bed, eagerly “desiring a better country, that is, a heavenly.” After the prayer, we remained silent for a short time; but presently perceived that Adelaide’s mind was calmly engaged in speechless adoration; for she slowly stretched out her arms, then as slowly closed her hands,—and this she did two or three times within the space of ten minutes.

Adelaide had been, as remarked in a former page, a diligent reader of St. John’s Gospel; and the fourteenth chapter of that Evangelist was especially familiar to her mind. The prospect which it opens of joy in a heavenly mansion, when the believer’s soul leaves the habitation of the body, might now be the means of fortifying this dying christian for the last conflict. On

the morning of Thursday, I therefore read the words:—

“Let not your heart be troubled: ye believe in God, believe also in me. In my father’s house are many mansions: if it *were* not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.”

It was through our Lord Jesus Christ as the sole Mediator, not through saints above as intercessors, that Adelaide had learnt to approach God’s throne of grace, and now hoped to obtain admittance to His presence in glory. She could, therefore, highly appreciate those words of our Saviour, as well as the remaining

part of the chapter, which contains so encouraging a promise of the Holy Spirit's aid :—

“ If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever ; *even* the Spirit of truth ; whom the world cannot receive, because it seeth him not, neither knoweth him : but ye know him ; for he dwelleth with you, and shall be in you. I will not leave you comfortless : I will come to you. Yet a little while, and the world seeth me no more ; but ye see me : because I live, ye shall live also.”

The peaceful, untroubled, and submissive state of this dying christian was an evidence that she, as a penitent sinner reconciled to God, had learnt the real import and value of her Saviour's sacred legacy to his followers, when he added :—

“ Peace I leave with you, my peace I give unto you : not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.”

When the Reverend Mr. Page called, it being Ascension Day, he read the collect for that day, so peculiarly suitable to the situation of a dying christian.

When I went to see Adelaide, on the evening of Thursday, I read a passage in the second chapter of the Epistle to the Hebrews, where our Saviour's sympathy with his afflicted disciples is expressed in the following language:—

“ We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified *are* all of one: for which cause he is not ashamed to call them brethren. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that

through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage... Wherefore in all things it behoved him to be made like unto *his* brethren, that he might be a merciful and faithful high priest in things *pertaining* to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted."

This consolatory passage I had read between three and four years before, during a former illness; and as she was now enabled, on the border of the grave, to weigh impartially, as in balances, life and its trials, against that life eternal and its joys to which she aspired, I referred to the following passage in St. Paul's Second Epistle to the Corinthians:—

"For which cause we faint not; but though our outward man perish, yet the inward *man* is renewed day by day. For our light affliction, which is but for a

moment, worketh for us a far more exceeding *and* eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen *are* temporal; but the things which are not seen *are* eternal."

There was now every appearance that Adelaide's last struggle was fast approaching; I therefore reminded her of our Saviour's patience in suffering, by reading, in the twenty-second chapter of St. Luke's Gospel, the account of his agony in the garden of Gethsemane:—

"And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him. And when he was at the place, he said unto them, Pray, that ye enter not into temptation. And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. And there appeared an angel unto him from heaven,

strengthening him. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground."

To friends who were present, I remarked, that in the prayer which our Saviour taught his disciples to use, the words, "Thy will be done," refer to activity in fulfilling the Divine commands, so that our obedience on earth may resemble that of angels in heaven; but that our Lord's words in his agony, "Not my will, but thine, be done," refer to passive submission to the Divine purposes, and meek resignation under the sufferings which our Heavenly Father is pleased to appoint.

Miss Forster observed that Adelaide slept two hours on Thursday night; which she had not done for a week; and that her placid and serene countenance indicated an undisturbed tranquillity.

## SECTION IX.

## ADELAIDE'S HAPPY DEATH.

THE weary pilgrim was now near the gates of the holy City—the heavenly Jerusalem.

On Friday, the 25th of May, the day on which she expired, I read from the twenty-third chapter of St. Luke's Gospel, the last solemn scene of our crucified Lord's sufferings, from the 33rd verse, I think, to the 46th; and then recited the deeply-devotional hymn on the Crucifixion, composed by Dr. Watts:—

When I survey the wond'rous cross  
On which the Prince of glory died,  
My richest gain I count but loss,  
And pour contempt on all my pride.

Forbid it, Lord, that I should boast,  
Save in the death of Christ my God;  
All the vain things that please me most,  
I sacrifice them to his blood.

See from his head, his hands, his feet,  
Sorrow and love flow mingled down ;  
Did e'er such love and sorrow meet ?  
Or thorns compose so rich a crown ?

Were the whole realm of nature mine,  
That were a present far too small ;  
Love so amazing, so divine,  
Demands my soul, my life, my all.

She was able to listen whilst I read part of the eighth chapter to the Romans, from about the 28th verse ; ending with the verses :—

“ For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.”

I then stopped, but the dying woman pointed at the Bible, as if to express an earnest wish that I would still go on reading. I turned, therefore, to the 15th chapter of St. Paul's First Epistle to the Corinthians, which would soon be read as

part of the service at her funeral; and concluded with the triumphant words:—

“ O death, where *is* thy sting? O grave, where *is* thy victory? The sting of death *is* sin: and the strength of sin *is* the law. But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ.”

I was induced to repeat, and afterwards comment upon the Doxology:—

“Glory be to the Father, and to the Son: and to the Holy Ghost; as it was in the beginning, is now, and ever shall be: world without end. Amen.”

The remarks were, I believe, to this effect: ‘The ascription of praise to each of the Divine persons in the Trinity was appropriate; to the Father for adoption, to the Son for redemption, to the Holy Ghost for sanctification. So it was in the beginning;—in the beginning of the world, when pious patriarchs worshipped; in the beginning of the christian dispensation, when the apostles taught. So it is now, among christians who speak

different languages, inhabit different regions, and belong to different churches; amidst all these differences they unite—unite in praises to the Holy, Blessed, and Glorious Trinity. And so it ever shall be, world without end; for the feeble accents of children in our churches, and the devout homage of christian worshippers, precede and shadow forth the sublime acts of praise in which glorified believers, members of the Church triumphant, accompanied by the angelic hosts, engage, as they will engage throughout eternity.'

These, or similar to these, were the observations; but expressed in more simple and homely terms, to suit the apprehension of the humble dying christian who heard them. After some time, I offered up a commendatory prayer, not knowing whether I should again see Adelaide alive; and suggested to her how great would be her happiness when she would be admitted to behold her Saviour in glory. Soon afterwards she clasped her hands together,

and applied her mind, it was evident, to private devotions.

An invitation had been sent to me to attend, and hear an account of the progress of the Moravian Missions in different quarters of the globe. I went, therefore, in the afternoon, and had the happiness of listening to very interesting statements which referred, in part, to success amongst the Negroes collected into congregations and schools in the West India islands; where the Moravian Missionaries have forty-four thousand Negroes under religious instruction. I returned, afterwards, to witness the last hour of one of the same swarthy, and too long despised race, who was awaiting a blissful exchange of eternity for time.

I found that attendants were now watching the moment of the soul's separation from the body. Her lips appeared to indicate that she was praying to the last; and, at ten o'clock, she expired, in the most gentle and placid manner, without a struggle.

At the time of her death, Adelaide was sixty-eight years of age. During a severe illness of two months, she required the constant assistance of attendants both by day and night. That extra-expense, as well as the expense of "a plain and decent funeral," Her Majesty, the daughter of the Royal Prince her former illustrious master, was graciously pleased to defray. Her remains were interred in Broadway churchyard, Westminster, the funeral being attended by a few widows, and others who respected her as a kind neighbour, a sincere friend, and a devout christian. All the articles of wearing-apparel and furniture she possessed, were distributed amongst them, according to her wish. Some were accepted as useful to supply necessities, others as little memorials of a departed christian friend. Her much-valued French Bible I shall present, as a Church-Bible, to be used in congregations of Negroes who speak the French language, with a short manuscript preface explanatory of the chequered life and happy death of Adelaide Zaire.

## SECTION X.

GENERAL FEATURES OF ADELAIDE'S CHARACTER—  
 HER CHEERFULNESS—BENEVOLENCE TOWARDS  
 SCHOOL-CHILDREN—IMPROVEMENT OF TIME—  
 INDUSTRY—INTEGRITY—GRATITUDE FOR THE  
 QUEEN'S LIBERALITY—HAPPINESS OF THE PIOUS  
 DOMESTIC.

EVEN at the advanced age of sixty-eight, Adelaide was active and alert, and usually walked with a quick step. She was tall in person, and remarkably upright. Her countenance expressed intelligence; and, though thoroughly black,—the child of Negro father and mother—her lips were not large and thick; from which we may, probably, infer that her parents were of the Yaloff race of Negroes near the river Senegal.

Her remarks in conversation evinced very correct judgment in the affairs of common life and of religion. There were

features in her moral character which proved that her religion was truly practical and influential. The evil part of her natural disposition had been much controlled and subdued; the more amiable natural feelings had been preserved,—elevated,—consecrated.

Her own deep repentance, and her increasing insight into the corruption of the human heart, had not made her gloomy and morose. On the contrary, she was very cheerful in conversation, very grateful for kindness, very joyful from cherishing the hope of God's favour through her Redeemer, and she always felt much tender sympathy towards others.

Adelaide cherished, likewise, very kind feelings towards children; and, as there were some interesting schools attached to Broadway church, the reader will excuse a digression, perhaps, if a short sketch is here given of those schools.

The Blue-Coat School, Westminster, was founded by the Reverend Dr. Jekyll, Minister of Broadway church, in the year

1688; and Dr. Jekyll's effort appears to have led to the general establishment of those parochial schools, throughout the Metropolis, which meet annually at St. Paul's Cathedral. The children of that school, after having been for a long period attached to Broadway church, were, about the year 1795, removed to St. John's church. This circumstance induced the Reverend Mr. Davies to form the New Westminster Charity School, which the wants of an increasing population rendered also very necessary. It comprises two departments, a school for fifty boys, and another for fifty girls.

The Westminster Sunday-School was established in the year 1809; since which time about ten thousand children have received instruction. Its original patrons were the Dukes of Kent and Gloucester; and, after the decease of the latter, the Duchess of Kent and Her present Majesty Queen Victoria (then Princess), condescended to become patronesses. Many of the scholars have become teachers,

and three of the earliest teachers subsequently became clergymen of the Church of England; one, the Reverend Mr. Hill, as chaplain in Australia.

Adelaide took great delight in the psalmody at this church, which devolved upon the children. They were carefully instructed in psalm and hymn tunes, as well as chants, that they might assist in Divine service. She also felt much pleasure in listening to the children of the Infant School sing melodies, which were adapted to a volume of "Sacred and Moral Songs" taught in the school.\*

The interest she took in the welfare of the children made her always desirous to contribute what she could afford at the annual and half-yearly collections. She

\* Mr. Gray, Organist of Broadway church, has published two Works for Children in Schools. 1. Sacred Melodies, for Children in Schools and Families, price 4s. 2. Sunday School Psalmody, price 5s. To be had of W. Blanchard and Son, School-Aid Repository, 62, Millbank Street, Westminster; and, by order, of the Booksellers and Music Sellers.

was anxious to be provided with silver for that purpose on the Saturday preceding. Children and young persons were also much attached to her; particularly those who, from time to time, came to assist her in cleaning the room. She paid great attention to cleanliness in her person and apartment; and she abhorred idleness.

When not engaged in work, Adelaide usually read the Sacred Volume, her attachment to which has been already shown in a distinct Section. She also read some of Dr. Malan's *Cantiques Chrétiens*, which I had left for her use. Occasionally she read also a French translation into prose of Dr. Watts's *Divine and Moral Songs for Children*, which a lady gave her. The good moral sentiments contained in it were of course very pleasing to a woman industrious, honest, and benevolent, as she was. In industry, as well as many other points, she might be deemed exemplary. She was also very punctual in paying what she owed

for food, coals, rent, &c. taking proper receipts, and endeavouring, by economy and self-denial, to spare a little for the relief of some deserving persons in distress. She was not certain whether the sum of twenty shillings, once lent to her by a friend deceased, was intended to be reclaimed, but she mentioned the sum in her sickness, and wished inquiry to be made; and the sum was paid.

It cannot be surprising that she cherished in her mind very ardent gratitude to her Royal benefactresses.

When her present Majesty was five years of age, Adelaide, as was very natural, had solicited the favour that she might see the child of the Prince in whose service she had once lived; and standing, as directed, where the Princess was to pass, the latter put money into Adelaide's two hands. She related with lively interest that she had heard that this young Princess, having money ready to be given, used to request her nurse to look out of one window of the carriage

whilst she would look out of the other, lest any poor people should pass and escape notice. Feelings of grateful respect and loyalty were so deep, that on the Sunday when she first became unwell during her last illness, and was absent from church, she prayed earnestly in private for the happiness of the Queen; but, she remarked to a lady her kind friend, not solely because she was indebted to her for a pension.

A long tissue of remarks need not now be added at the close of this narrative. But does not the narrative, in its unadorned simplicity, clearly evince, that the Negro character, even in adults, is susceptible of great improvements by education and under the influence of the Gospel? Does it not forcibly instruct persons of rank and fortune to shew kindness to aged and deserving domestics? Does it not present an example to domestics, to deserve by good conduct the protection and kindness of superiors? —Even if any err, as Adelaide Zaire

did err, through perverse self-will, the humble may obtain Divine forgiveness — temporal affliction may become subservient to spiritual benefit; and an exemplary course of life may regain confidence, and ensure respect. Human approbation, if justly acquired, is itself a reward; but how unspeakably greater the happiness of the truly pious domestic, who, like *Adelaide Zaire*, diligently reads the Bible, devoutly attends Divine worship, and seeks the favour of God and heavenly happiness, through the merits of a Redeemer, as the best inheritance and portion!

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